

# ROSICRUCIAN DIGEST

1954  
NOVEMBER

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The wanderings of  
a forgotten people.



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The phenomenon of  
eternal existence.



## Ageless Zoroastrian Teachings

The sacred laws behind  
Persian ideals.



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Stefan Louis Kowron of Sydney, Australia, was the first member of AMORC to introduce organized chapters in Australia nearly twenty-five years ago. Born in Ostrow-Poland in 1886, Frater Kowron was trained as a civil engineer, but pursued at every leisure moment the study of philosophy and mysticism. Traveling extensively throughout the Orient, he finally affiliated with the Order in 1920. His travels took him to Java where he was empowered by the incumbent Grand Master to introduce the Rosicrucian philosophical doctrines to Australia. He is an honored patriarch of the Order in Sydney, and gives the officers and members of the chapter there the benefit of his experience.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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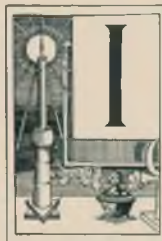
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# THE THOUGHT OF THE MONTH

HAPPINESS AS A PHILOSOPHY

By THE IMPERATOR



It is a mistake to think of a philosopher as one who seeks knowledge only as a series of particulars. The philosopher does not delight in the mere accumulation of facts. He does not confer distinction upon or show preference for any particular subject. The true philosopher is one who is concerned with the generality of human experience. He is mostly interested in the unification, *the integration*, of what he perceives. The philosopher has for his aim the effects of knowledge as related to the whole department of human life. Human experience is very diversified. Man is inclined to show preference for one experience, for one realm of knowledge over another. All such preferences, however, are but arbitrary values, and important only in relation to the fullness of human life. Unification of all experience for a common end is the true aim of the philosopher and particularly so of a Rosicrucian. This aim may be defined as *most efficient living*. This, in turn, means that the individual seeks harmony with every expression of existence touching his life.

It is essential for one to understand the relationship of philosophy to science. To the man on the street, science represents the power of knowledge. There is every evidence of this efficacy about him. Science has lessened his labor in numerous ways. It has, by its devices, augmented his senses and as a result added to the pleasures derived from them. Science has prolonged man's life by successfully combating many diseases and removing their

causes. But science has likewise made *materialism* and objectivity more important than individual idealism, or seemingly so. Inadvertently, it has substituted for personal, moral discipline, the proffered false security of rapid technical progress. Common today is the illusion that happiness is not tranquillity of mind; rather, it is made to appear as related to some product of a laboratory, the effect of some unique device, or something to be found in the myriad materially appealing objects turned out by industry and sold at the bazaars. Thus, more and more man is inclined by these circumstances to live apart from himself. Eventually, his inner self becomes a stranger to him; he has become so deeply involved in his own objectivity. His motivation is no longer from within; that is, original thought and response to the more profound feelings of self is lacking. He is pulled and pushed from without by the appeal of materialism, his power to resist this influence being gradually lessened.

The principal distinction between philosophy and science is one of efficient and final causes. Science is the examination of particulars: the search for immediate and *efficient* causes by which things appear to have reality, and the analysis of the particular phenomenon to determine how it occurs. Science searches for those underlying natural forces by which any phenomenon manifests. The modern automobile is the consequence of the adaptation of principles of mechanics and the chemistry of combustion and other sciences as applied to a particular end, this end being rapid transportation.

Philosophy would ask, not how this rapid transportation is accomplished, but the *why* of it. What is the final cause, the purpose served, in our moving our body and possessions so rapidly from one point to another? To answer such a question by saying "to save time," would not satisfy philosophy. The philosopher would then ask, "Save time for what?" Time, we know, is only the duration of consciousness, the interval of realization or of experience. What does one intend to do with the added interval of consciousness which, for example, is saved as a consequence of rapid transportation? Is such time-saving conducive to the attainment of the human ideal? Furthermore, what is the common ideal of the mass of society? Philosophy may well propound such questions. We race through life just as we do along the highways of our nation. Philosophy wants to know something about life's destination. This ultimate destination is not only so-called death; it is related to every avenue of human experience along the way.

The one in quest of happiness today must also know philosophy's relationship to religion. The seed of religion arises from man's inherent sense of dependence. This dependency is realized when man faces powers and forces which transcend his own. The religious impulse is an admixture of the fear of superior powers and the desire to emulate them.

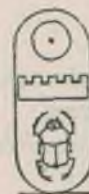
### **Moral Standards**

Goodness is not inherent in man insofar as its particulars are concerned. What man calls *good* is not implanted in him. Such goodness, or its qualities, are but human interpretations, constructs of the human mind. If goodness were a specific quality inherent in all men, to be experienced by them alike, then moral standards throughout nations and races of the world would be the same. However, the desire to be in harmony with *the best* and with what seems proper is truly innate. This kind of impulse is in every man. The human wants to be part of, related to, whatever appears to him as being beneficial. He does not want to be isolated from what he conceives to be the constructive and progressive elements of

his existence or his society. To be outside the circle of natural well-being precipitates within man a sense of loneliness and helplessness.

It is this individual interpretation of what seems best in life and in human experience, or the *good*, that causes religious inconsistencies. Men who find certain things as best for them are inclined to insist that such constitute the good for *all other* men, as well. Except among the more liberal religious minds, this individual concept of the good devolves into dogma. It results in the formation of limited, inexorable ideas. Those who dare to deviate from such dogma are consequently damned as transgressors and heretics. By such an attitude man does not tie himself fast to God, which is the professed ultimate purpose of religion. Conversely, he is but binding himself to a series of theological definitions of God, of the divine, and the good. Definitions are never absolute; they are related to human observations and understanding, and must change with both. Such orthodox persons, however, refuse to let their conceptions grow with growing experience and consciousness. They will not exercise reason because they fear to offend concerning those traditions which they hold sacred even if obsolete.

The mystical philosopher incorporates in his thinking the best elements of religion. He readily rejects that which has no merit other than that of tradition. After all, black is not the same as white, regardless of how long tradition may have declared them to be alike! Rosicrucians, as most of the classical philosophers, declare that the summum bonum of human existence is happiness. Happiness is not to be found in one category, in one channel of human experience. In the *physical realm* happiness means radiant health, an abundant vitality. In the *social order*, happiness means the reconciliation of individual interests toward unified purpose. It is the minimizing of conflicts without restricting the initiative of the individual. In the *intellectual order*, it is the actualizing of our states of reality; in other words, it is the materializing of our ideals, bringing them into actual existence without interference with other worthy obligations to ourselves and to our fellow





men. In the *emotional realm*, happiness is the satisfaction of our moods and appetites. However, such happiness must not be a degeneration of the self through the dissipation of our natural powers. In the *spiritual order*, happiness is found in man's integration, in his unity of the consciousness of self with the Cosmic. It is the ultimate realization of how much he is a part of the whole. The truly spiritually happy man or woman is the one who experiences unity with whatever his conception is of the first cause of all existence. As Rosicrucians and mystics say, it is the experience of at-oneness with the *Infinite*.

### **Specific Principles**

In a way, happiness starts with the understanding of what we may call the *Three P's*. These are *possession*, *power*, and *pride*. It is not that these three are to be abolished; rather, it is that their value and limitations should be properly comprehended by the individual. We cannot remove the desire for possessions, that being basically a human characteristic. But we must understand that most possessions have value only in their relation to other persons besides ourselves. We cannot truly possess anything without influencing the lives of others. No possession is truly just individualistic. What we want to possess is either owned, or demanded, by others or made by them. Money and real estate are common examples of this. Money has no value except as a medium of exchange first recognized by society. Real property or land, other than what is needed to shelter us, has no personal value except as it may likewise be sought by others! Therefore, the value of our possessions depends upon the thoughts and activities of others. The automobile, radio and television, as well as other numerous possessions of the day, are worthless without the contributory effects of others. You cannot possess a thing merely unto yourself. Possession, legally, constitutes only *the privilege* of use. Society lets you use something, lets you have it exclusively, it is said, only by your first giving something of yourself. You are required to pay taxes, or the cost of the inherent elements of the possessions, or to expend effort in the

consideration of such a privilege of possession.

If it were only realized, *monopoly*, which means exclusive control, destroys the very value of the thing possessed, for monopoly compels substitution eventually. Value is founded upon demand, or the need for something. If an object or thing is taken out of circulation, it forces the creation of a substitute or the search for one. One who monopolizes eventually reduces the demand for what he has, or brings a substitute into existence, which has the same result.

The second of these three P's is *power*. It is an agency of force, of might or the concentration of influence. Power is neither inherently good nor is it bad. It is the application of power, the effect it has in its relationship to human welfare, which determines whether it may be evaluated as good or bad. Power is kinetic; that is, it is never at rest. Potential power is not true power, for it depends upon something to confer motion upon it or to release it. The attempt to accumulate power without outlet, to have it become potential, is dangerous. It is bad because it is left undirected. One must beware of men or groups of men who seek power of itself. Such men have no end except to experience their own might. These persons or bodies of persons are ruthless. The power that they have acquired destroys their own moral beings. Consequently, when it is finally deployed outwardly, or released, it is done without restraint. It is used without regard to its effect upon others.

The third of the three P's is *pride*. Pride is self-esteem. The ego is an entity just as is the body, even though it be different in quality. The ego has desires, aspirations, and achievements. Building pride thus preserves the ego, the intellectual and the emotional selves. Pride seeks to avoid that extinction of the ego or self that comes from being submerged as but one of the mass of humanity. To excel is to distinguish self. Thus, the love of fame is related to pride or self-esteem. Consequently, every individual must be given the opportunity to be better in something than his fellows. This is to be done through the cultivation of his



natural talents and the exploiting of his opportunities. If not given this chance, the individual becomes desperate for fame and the recognition of self. He is inclined, then, to cast aside all restraint to gain his end. Such an individual will even violate his moral

and ethical codes. Not to be recognized is not to have pride, and not to exist to oneself. Even many nations today are placed by circumstances where their own self-esteem is gone. This causes them to resort to aggression to try to regain national esteem.



## Three Words

By KATHRYN MAGNUSON, F. R. C.



THE most comprehensive prayer of thanks consists of three words, *Thank you, God*. It is at once the longest and shortest acknowledgment to Deity. If everything for which Man has to be grateful were enumerated, thousands of words would be employed.

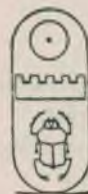
The Mystic conception of God is a circle. Everything visible and invisible in Creation is within the sacred symbol. The mind does not wander out of that circle for there is no dimension not included in it. It encompasseth all. It is the beginning and the end: the Alpha and the Omega.

Every phase of Being from the atom to the Sun is at once placed, objectively, within the Circle. Your position in it is the very center. God is the Circle—you are the dot, and from your exalted position you may view the entire Creation, the handiworks of God. You begin with the "Word" which is the essence of all, starting with the manifestation of the firmament, continuing to and including the genius of man which has brought forth innumerable inventions and contrivances for the welfare of humanity. You consider the vastness of the kingdoms, the Heavenly

one, as well as our own three—mineral, vegetable, and animal. You recognize also your Divine potential—that of becoming more than animal by the use of your faculties.

The symbol embodies the very laws of being, and the innumerable powers thereof sometimes known as helpers, Masters, Angels, Cherubim, Seraphim, etc. The nature forces include the microscopic organisms in your drinking water, without which man could not exist; the Cosmic rays; the warmth of the sun; the silver moonlight; the evening dew; the fragrance of a rose; the air you breathe, and the song of birds. Can you think of one thing in the Universe not included in the Circle? Your loved ones are there, too—ALL in ONE—One in All. In it Omniscience, Omnipresence, and Omnipotence reside. St. Paul defined it, "That in which we live and move and have our being."

A Mystic, with one comprehensive glimpse, finds in the Circle more meaning than in a million words. As the Ancients, who with simple strokes of rock upon rock told the complete story of the rise and fall of a civilization, we draw our Circle. In reverence and humility we then pronounce in three simple words the mighty prayer of thanksgiving: *Thank you, God*.



# Ageless Zoroastrian Teachings

By DHANJISHAW D. PATELL, F. R. C.

Master of Bombay Rosicrucian Pronaos, India.

THE founder of the Zoroastrian religion is distinguished by the name of "Spitman Zarthusra." The three pillars upon which he erected its stately foundation are Humata, Hukhta, and Huavarsta (good thoughts, good words, and good deeds). That is the constantly reiterated ethical code of the Zoroastrian life and the three are repeated in daily prayer.

The accounts given of the time when Zarthusra is said to have lived differ widely. Some scholars place him as far back as 6400 B.C. He struck a death blow to idolatry, banishing it from his native soil. Therefore, he could be regarded as the founder of the true monotheistic religion.

Considerable mystery surrounds the birth of this great Persian lawgiver. It is certain that he was initiated into the sacred mysteries, or, to put it differently, that he penetrated all the Mysteries of man's nature and of the world about him.

He wandered in forests and over mountains where there were small cities inhabited by good people. He remained with those people for several years, fasting, praying, and teaching the sacred words and arts. Then, he returned to his birthplace. The staff he carried had nine knots (nine states of consciousness of mind): (1) one God, (2) breaking of images, (3) self-discipline, (4) caste—equality, (5) militancy, (6) organization, (7) simplicity, (8) democracy, and (9) universal brotherhood.

He taught the people the holy truths, the first name of the Existence Ahura—



the Existence is the Lord of everything. 'He is ever to be kept in mind as the lord of Being.' He is the All—Light, the Mazda, the All-Knowledge. He is the very home of wisdom. God is our best instructor, teacher, and master. His discernment on both sides in the mortal struggle is clear. Holiness tells men to choose Truth; duty tells of the just ordinances of God's wisdom. God declares the best doctrines and deeds. He has told the world what is best for mortals to hear. God

illuminates all whose doubt gives pain; He enlightens wherein we feel doubt. He teaches the wealth of the Purest Reason. God shows the kingdom of Happiness. Zoroastrianism is most consistent and constructive in its teachings about God, true life, man's dignity, and the progress of society.

The prophet Spitman Zarthusra is called *Paegamber* (messenger). He is believed to have held communion with Ahuramazda (God) Himself, questioning the Supreme Being about all matters of importance and receiving answers to his questions. (It is also known that Jesus Christ, Saint Francis of Assisi, and Saint Ramakrishna were in tune with the Divine Lord, who revealed great things to them in their prayers.) As Zarthusra made further progress in holiness, he obtained more and more wisdom from Ahuramazda until he acquired that supreme spiritual light, that high degree of perfection which he had so earnestly sought.

The truths which he expounded were not merely based on miracles. He at-



tempted to explain the underlying principles of a good life. His teachings were not addressed to any special class—not confined to the rich nor the poor. They proved to be a force powerful enough to rescue humanity from the horrors of barbarism.

The Zoroastrian sacred literature *Zend-Avesta* includes—five *Gathas*, several *Yasts* and *Yasna*, the *Vispered*, and the *Vendidad*. It is said that these were not written down by Spitman Zarthusra, but interpreted by his successors to the apostolic seat, known as Zarhustrotema. Each of these successors was also called *Zoroaster* during the many thousand years that followed.

Spitman Zarthusra recognized but one creator—Ahuramazda, and a duality (or polarity) subject to His supreme will so that even a Satanic force was tolerated through His scheme of evolution.

#### **The Gathas**

From the *Gathas*, we learn that everything has one main purpose—to bring man to see the nobleness and fruitfulness of charity, obedience, humanity, truth, faith, and the peacefulness or tranquility of mind.

Man is created wholly good, in his nature and in his faculties—both physical and spiritual. He is given body, intellect, and free will to choose between right and wrong, good and evil. From this it is evident that good emanates from God and his created world, but that evil springs from the evil mind of man.

In one of the *Gathas* it is taught that the perfection of the human soul is the only spring of man's true happiness. It teaches that God regards the soul in man with unutterable interest and love. He delights to perfect man's character. His instructions and guidance are for our perfection and in all circumstances the voice of His wisdom follows us. He supplies man with inexhaustible means of growth, progress, perfection, and happiness, always and everywhere. Zoroastrianism tells us that for man there is but one essential lasting good: the health, power, and purity of his own soul.

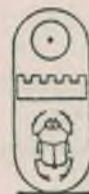
"Do good actions. Entertain sublime thoughts and words (*Humata*, *Hukhta*, and *Huavarsta*), and build your char-

acter. Have one pure, holy desire: liberation from the wheel of birth and death. Your character is built by your thoughts. As you think, so shall you become. If you think nobly, you will be born (reincarnated) with a noble character. If you think evil, you will be born with bad traits." This is the immutable law of nature. Man's duty to man: "Wrong no man, and render unto every man his due."

#### **The Vendidad**

The *Vendidad* as a book is preserved intact, but most of these ancient sacred books have been lost forever. We know from many historians that Alexander the Great, during a drunken revel, burned the palace of the king at Persepolis, in which one of the two complete copies of the Zoroastrian teachings had been deposited; thus, one copy was burned and the other is said to have been taken away by the Greeks. Later two or three attempts were made by leading Zoroastrians to preserve what was still extant, scattered among the priests.

The Parsis are indebted to certain priests of those ages, for preserving some of their religious teachings from total destruction. One of these was the famous Dastur Neryosangh Dhaval, who was able to translate several Zoroastrian religious books from Pahlavi into Sanskrit. As manuscripts of the early 16th century are still extant, which were copied from Dastur Neryosangh's writings, it is evident he must have lived as early as the 15th century; the present Parsis are inclined to think that he lived a century after the downfall of the Sassanian Empire. The growing demand among Parsis for further information regarding the contents of their sacred books was met, to some extent, by the publication of the "Vendidad" translation in Gujarati, by Erwad Aspanderji Framji Rabadi. Dastur Tonsar recompiled from scattered notes twenty-one volumes of the Zoroastrian teachings. Dastur Adarbad translated these into the then spoken language, Pahlavi. Erwad Cowasji Kanga translated all the sacred books into Gujarati. Dr. Taraporewala has published a new translation of the *Gathas*. Several European scholars (Mills, Spiegel, Bartholomae, West,



Haug, etc.) have translated many Avesta texts.

The Vendidad lays down civil, ethical, sacerdotal, and criminal laws of ancient Iran (Persia). The word *Vendidad* means the law against the Ahri-man (Satan or Devil). This includes evil traits, anger, envy, jealousy, discontent, fretfulness, strife, peevishness, contention, disobedience, waywardness, murder, theft, wickedness, deceit, foolishness, calamity, pride, threat, temptation, fraud, filthiness, sickness, and hindrance.

The Vendidad contains advice to mankind on various topics, such as the virtue of prayer, the performance of good actions, of meditation, and harmony among relatives. All life, especially that of man, physically as well as spiritually, is a sacred gift entrusted by God to man who must keep his body free from impurity, and his soul free from sin.

The contents of the Vendidad clearly show that they cover a vast sphere of religious and scientific thought current in the ancient Persian Empire. This volume treats not only of religious topics, but also of medicine, astronomy, agriculture, botany, philosophy, and the whole range of sciences—as well as occultism and law. Its doctrine is directly applied to the service of man. It has the object of teaching mankind the ideal of one's own salvation through doing good in the world. A man of character is expected to be kind, merciful, truthful, generous, forgiving, and tolerant.

The Vendidad reveals that the Persians of ancient times had a most severe standard of morality. The sacred code condemns and punishes those who resort to prostitution, seduction, sexual extravagances, abortion, etc. Throughout the portion of the Vendidad, there is no recognition of polygamy.

The Zoroastrian may wear whatever outward dress his circumstances suggest, but under it he must always have the *Sudrah* (white shirt) and the *Kushti* (girdle made from white wool) as symbols full of meaning and serving as perpetual reminders. *Sudrah*, the pure white shirt of cotton, is symbolic of simplicity, purity, and stainlessness of life; and the *Kushti*, of white lamb's wool, is symbolic of innocence and gen-

teness, the lamb being the emblem of these virtues from time immemorial. The *Kushti* is made of 72 threads, spun from the wool of a lamb. We put on the *Kushti*, the symbol of the fight against evil, with the three winding turns symbolic of good thoughts, good words, and good deeds, and we confirm our faith by the "Affirmation of Truth."

The Vendidad states that all food was intended for living beings and everyone had a share in it. One cannot put a morsel of food into his mouth without offering it first to God and laying aside the share for hungry animals and men. Offering prayer is as essential as thanksgiving to God at the end of each meal.

Dogs are man's best friend, and, under Iranian custom, to protect them is very pleasing in the sight of God.

The Vendidad also prescribes minute and detailed precepts for the treatment of a dead body, for the construction of the "Tower of Silence," the purification of men or things brought into contact with a corpse, and for various ceremonies that are performed for four days. After death the soul goes to an intermediate plane of existence. The soul of the righteous meets angels, and sees the embodiment of his pure thoughts, pure words, and pure actions. It crosses safely the bridge of judgment and selection (*Chinvat-bridge*) which is the seat of judgment and reaches heaven. The bridge offers an easy passage for the righteous. The soul passes to the golden seat of Ahuramazda (God). The doom of the wicked is the opposite, being a fall into the infernal region; it cannot cross the bridge.

In *Zend-Avesta* (*Gatha Ustavaity*), it is stated: The soul of the righteous attains to immortality, but that of a wicked man has long-lasting punishment. Such is the rule of Ahuramazda.

#### ***Pythagoras and Science***

In the reign of King Cambyses at Babylon in about 529-527 B.C., Pythagoras was brought as a prisoner to Persia. This philosopher came into contact with the high priest and learned from him many mystical and occult sciences, also mystical numericals and their magic effect.

"Having learned these sciences, he [Pythagoras] came to the conclusion



that the world and all its creations are made up of numbers. Numbers are the rulers of all—even of the Sun, Moon, and planets, the earth, water, trees, birds, animals, human beings, etc.”

Zarthusra was a master of the science of the soul, in natural observation and in psychical experience. His observation, his experience and knowledge, helped him to his final beliefs and conclusions. Zoroastrian prayers are composed in values of numbers: each word and each sentence in the prayers has its number and its vibrations. Many have tested and found the exact effects of these prayers and followed them sincerely.

Any prayer (from Zend-Avesta, the Bible, Koran, or Gita) is full of mantric effects. About half a century ago or more, a pious mobed (priest) proved the effect of prayer. He was well versed in Zend-Avesta, in Koran, and other religions.

One day a Mohammedan came to consult him about his nine-year-old daughter who would become unconscious while reading certain portions of the daily prayer in the Koran. The Parsi priest promised that he would come and watch the girl at prayer. According to his promise he went to the Mohammedan's home and studied the portion of the prayer which troubled the girl daily. He changed the word that was misplaced in the prayer. The girl was asked to pray as usual. She was unaffected and completed the prayer.

The words in the prayers were so arranged by the great prophets that they would have effect if recited carefully and sincerely. They are arranged according to occult meanings and values, and are to be used at a certain time of the day and a certain number of times.

“The selection was made by adepts who knew and understood the laws of chanting. A proper chant can bring joy or sorrow to the human mind; it can lift the spirit and alter the physical constitution of man by curing defects and decreasing or eliminating any existing weakness. It can remedy and remove physical defects, even change a man's nature from evil habits of selfishness to laudable deeds of self-sacrifice

(Continued on next page)

## Fact . . . or Fancy



### BOOKS OF FABLES

By EDLA WAHLIN, M. A., F. R. C.  
Librarian, Rosicrucian Research Library

ONE of the oldest types of literature that follows the mystical tradition is the *Physiologus*, called in French the *Bestiary* or *Book of Fables*. Although the name *Physiologus* is derived from the Latin word *physiologia* (knowledge of nature or natural philosophy), the bestiary had nothing to do with natural history. It originated in the symbolism of the earliest Mysteries. In the little books were sketched the legendary mythical animals and birds, used to illustrate, teach, and preserve divine truth among people yet unable to read. Later, printed under each picture was either a maxim or a short fable imparting a lesson in morals or ethics.

About fifty *Physiologi* have survived from the Middle Ages. Although popular at that time, they dated farther back. *Aesop* (620-560 B.C.) is generally credited with originating the fable, but there is reason for believing that he was only an early compiler of these stories which had been used for universal education for centuries before his time. Bestiaries have been found in old Syriac, in Armenian, Ethiopic, Arabic, Icelandic, Greek, and Latin, and many of the symbols are of Egyptian origin.

Some of the animals illustrated in the Bestiaries are fabulous—the phoenix, the centaur, the harpy, the unicorn, the griffin, the dragon, the basilisk, the hydra, and the mantichore. These devices, in symbolic art, formed gargoyles and other architectural decorations in churches, and on shields and other armorial bearings of heraldry.

The Rosicrucian Research Library has books reproducing symbolic animals and birds.



fice. The mighty formulas are given in 'Avesta Nirang'—to be recited with pious lips and pronounced with understanding of their powers."

Prayers, religious ceremonies, and charity are the chief features of Zoroastrian festivals. Charity and brotherly love get prominent display on these occasions.

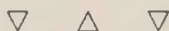
"Love thy neighbour as thyself" could be in action a complete method of using the divine gifts given to man by God. It has been said also that: Every man has three most sacred, Divine Gifts which are to be shared with his fellow men—Knowledge, Wealth, and Power. It is a sin for him (or her) who dares to keep these gifts for himself and does not pass on or give the benefit thereof to others. Every individual has some divine *Knowledge* of some sort, different from others. This is given to unite fellow men for their benefit. *Wealth*, however large or small, is to be used in the welfare of mankind and is to be circulated. And third—man gets *Power* (high position in his vocation) through the help of Knowledge or Wealth. This power if misused is a sin. Most people use it for their self-interest, but it deteriorates in the long run. Men realize this and repent when the time comes for their transition (death).

It is easy to give if you have the heart to give; painful if the hand has

not learned to lavishly grant of its own free will. Not until you give, can you feel the thrill of the coming forth of the subconscious mind. Has not Ahura-mazda given all we have? Surely, He gave it to us to pass it on. Though you may suffer, give. Those that look beyond the grave never suffer in giving; they rejoice. Then why not *you* and *I* be first to begin? Let us shake hands with friendly contentment, without it we cannot give. A contented mind calmly bestows its possession, be it great or small. It is in the giving and not in the keeping, that bliss lies. If you will not give, know that *your death* will give; then, why not you?

Zoroastrianism requires that we be in constant companionship with our fellow men. When we by right influence help transform an erring man into a good man, every stroke of that service will be immortalized in the character of that man. This Zoroastrian ideal of *brotherhood* is founded on a recognition of the Divine Unity. It is an association of men held together by common beliefs and common interests.

The subject *Zoroastrianism* is of tremendous interest to every thinking Parsi, but he has to help himself if he would learn more. *His religion is not dead yet*; and under the lifeless mask of modern Zoroastrianism, the pulse of the Magi of old still beats.



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*The  
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Digest  
November  
1954*

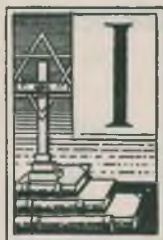




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## A BACKWARD GLANCE

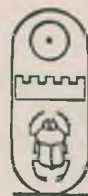
By CECIL A. POOLE, Supreme Secretary



**I**F we look backwards, it should be only a glance. The past should not absorb the attention of the human mind. The present is the focus point of consciousness, and as such is important to us. We have frequently read, or had repeated to us, that the past is gone and the future is yet to come. What concerns us is the present. A backward glance should be only for taking measure of our experiences and determining how they might best be applied to the present. To analyze the past or to draw upon it for wishing that it might have been different, or

that we might still have the opportunity of changing it, is an absolute waste of time. The present holds so much. We are living now. We are at this particular time at the particular place in our advancement where we have freedom of choice and can direct ourselves to other activities; at the same time, we can reaffirm our beliefs and hopes in terms of our ideals, aspirations, and aims.

Traditionally, this is the month of the year which is the completion of the harvest and the period for thanksgiving for what has taken place in the past that was to our benefit and which brought us good. The completion of harvest is usually thought of in terms



of those who are close to the earth or in agricultural pursuits, but actually harvest is not limited to the preserving of cultivated crops. The harvest can be purely of a mental nature, or it can be the complete consideration or reaping of the benefits that have been ours over a period of time. In a sense, it is a period for use of the present in taking consideration of what is gone and to reap the benefits that may have come through the experiences that are now of the past.

When we look back, we frequently are able to pick out and to analyze by-gone events in a considerably different light than was our analysis or reaction to them at the time of their actual occurrence. We look back upon a situation that had appeared to be hopeless, and we now see that certain solutions were possible and that by following a certain course of action we would have extricated ourselves from the situation that was such a problem at the moment. We look back upon periods when we were inconvenienced by pain or illness, and we now see that only in memory does that pain remain and that it is now over; and we can appreciate that it required only our careful and intelligent analysis of the situation to enable us to endure it. All events of the past take on a different meaning when viewed in terms of the present.

There are a number of ways in which to use the past constructively. We can study our experiences with the purpose of not necessarily wishing to change them or wishing that they had been different, but to learn from them similarities to existing situations. Our realization of similarities in experiences may hold the key to help us meet present situations. Actually, we do this whether we consciously direct ourselves to do so or not. Unconsciously, many of our actions in today's experiences come about as a result of something had in the past, and we automatically adjust to a situation because we were able to do so in a certain way previously. Intelligent and direct analysis of situations will be of help in the improvement of our ability to utilize these experiences.

To regret the past or to wish it were different is, we repeat, a waste of time. The past is a sealed book, insofar as its

sequence of events and occurrences is concerned. We cannot take past events out of their place, bring them into the present, change them and put them back into the past. They are what they are whether we like them or not. This does not mean that we have to give full approval to all our past actions; that is, we may regret decisions we made and acts we committed, but the fact remains that they were committed and that they exist as completed entities locked into our past. Our responsibility for them remains. It must be met. Our obligations assumed yesterday must be paid tomorrow; and now is the time to direct ourselves in such manner as will help in our meeting that situation when it comes, so that we will not regret the moment when it becomes the past.

Many philosophies of the East have been criticized by the Western-world thinkers in terms of what is called their fatalism. Particularly in Islam is found, in the popular Western concept, a manifestation of fatalism; that is, events of a human life are what they are and cannot be changed. This concept is not consistently true of the philosophy of those who conscientiously live the principles of Islam. It is true that they believe in fatalism to the extent that the past is absolutely a closed issue, as we have already concluded here. By that they mean that it could not have been different from what it was. The past is as it existed, and it is our present

## *Topics of Interest*

### • *Living attractions—*

Have you an ethical relationship between yourself and Nature? Wherein lies that tie which binds life to life?

(See page 422)

### • *Property rights—*

To seek fulfillment of needs and desires is a natural human characteristic. This principle must be recognized by all free nations.

(See page 426)



obligation to draw upon it in any way we can but not to lament and not to consider what it might have been. The past is as complete as any action that has ever been completed. It remains forever as an effective part of our character and of our lives, but it is done and it could not have been different, because it has been and cannot be again.

The present, however, is a challenge that faces any intelligent person. It is the only time in which we adapt ourselves to any situation that may confront us. Problems are to be solved, knowledge is to be gained, experience is to be acquired, and pleasure may be

ours. We must also realize that certain pain and suffering will accompany also these events from time to time. But the present is a situation which confronts us. The momentary condition of our existence is the one we must cope with, and through it we direct our involvement. By so doing the future will take care of itself and the past will be regretted only in terms of our mistakes. Willingness to assume the responsibility for our action of the moment and a keen desire to make that action best fitted to ourselves and to our fellow men is the process of growth that is essential to man's mental, physical, and spiritual development.



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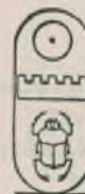
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# Time's Arrow

By ETTORE DA FANO, Ph.D., F. R. C.

Member, Rosicrucian International Research Council

PERHAPS billions of years ago, our earth was a ball of fiery masses, and storms raged upon its surface. A great radiation of light, heat, and material particles was projecting all around into space, and the relentless loss of energy caused the earth gradually to cool. Chunks of solid slag were beginning to form and to float like icebergs on the ocean of lava. They grew and coalesced, forming eventually a continuous solid crust, which covered the whole surface and exerted great pressure on the still liquid core. The solid masses, shrinking against the liquid underlayer, produced heaving and cracking, explosions and collapses, and tremendous quakes, which caused the mountains and the valleys to form. In the cooler regions far above the earth's crust, the hydrogen and the oxygen, combined into water, condensed and fell as rains, but the rains never reached the ground, for they vaporized again as superheated steam.

After more millions of years, the surface of the earth had cooled enough for the water to reach it, to collect in rivers, lakes, and oceans. It was then that the miracle of young life, at least as we know it, appeared on earth. We are told that life was conceived in the motherly element of water. From there it invaded the dry land, spreading through plains and valleys, creeping up the mountains. Trees planted their roots in the soil and stretched their branches toward the sky; fish populated the waters; amphibians crept up the banks and shores; reptiles ventured to the dry sands, and birds spread wings



that carried them through the air. Life was blessed and multiplied and filled the earth, from ocean bottom to mountaintop, from the equator to the poles.

Life has created myriads of forms, and, in the ceaseless experimenting, testing, improving, and adapting, has attuned them to the most diversified conditions of ambient and climate. Life is continuously fighting

and winning against its many enemies, so that only the best and fittest should prevail. It has created sensitivity, awareness, instinct, intelligence and, in the highest forms, awareness of self.

We can predict that the earth will continue to cool and will reach, some day, such low temperatures that living organisms, as we know them, will not be able to exist. The almost unique conditions prevailing on our planet are of extremely short duration if measured against cosmic time intervals. If we look up to the sky on a clear night, we see an unbelievable number of stars. Through a powerful telescope, we see many more—beyond counting. The visible stars are mostly suns, fiery globes where life, as we know it, is impossible. There are many more heavenly bodies not to be seen under ordinary circumstances, since they are cold and do not emit their own light. Life similar to that on earth cannot exist there either. Also, there are the nebulae which have not yet condensed to stars. How could life subsist on them? Some of the planets, where the temperature might be such as to make life possible, have no water, or their atmosphere consists of poisonous gases. Is, then, life but an exception, confined to a dust speck suspended in infinite



space, lasting but for an infinitesimal time interval, and is this great and glorious universe otherwise lifeless and barren?

The expression "life as we know it" means species of plants and animals similar to those existing now on earth or to those whose past existence is documented by fossil remains. Biology must limit its study to these forms of life and must refrain from speculating beyond the confines of what it can prove or disprove with the means and methods of science. But the philosopher and seeker does not limit his thought and does not hesitate to ask questions that science is not prepared to answer. Let us then boldly ask: Did life begin after water had collected on earth, or did it exist, in some form, when the earth was still a ball of fire? Will it continue to exist in still other forms, when the earth will have cooled to temperatures as low as that of liquid air? And is life confined to our planet only?

Our first impression is that life could not have existed in fire, for we know fire as a destroyer of life. A forest fire destroys living trees, and wild animals caught in the flaming trap burn to death. On the other hand, the beast of the field would drown in the same water that gives life to the fish, and the fish could not live if exposed to the air that is the essential element to so many living things. Are

water and air destroyers of life? Each species has adapted itself to a particular element and to a particular climate. The eagle does not dig tunnels in the

ground like the mole, and the lion could not change places with the polar bear. And do we classify life as a destroyer because one living thing kills another for its own support and propagation?

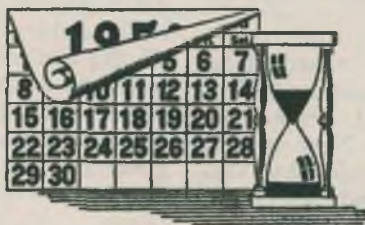
### Motion

Before we decide where life can and cannot exist, and in what forms it may manifest, we must analyze how the life principle operates in its most general way. What distinguishes the so-called phenomena of life from the so-called purely physical phenomena?

The world exists for us as motion. None of its elements is at rest; each moves in an uninterrupted play of actions and reactions. Contrasts, that is, uneven distributions of masses and forces, seem to cause the constant turmoil of rearrangements and adjustments. Contrasts in air pressure cause the winds, the cyclones, the storms at sea. Differences in temperature make the water vapor rise, condense, and fall as rain. Differences in elevation cause the

stones to roll down the mountainside. There must be tensions, pressures, stresses, instabilities if anything is to move, or all would be still and silent in a perfectly balanced and stable world. Motion is a shift from instability to more stability.

## This Month and Its Meaning

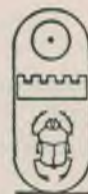


In many countries, November is considered the gloomiest period of the year. This is especially true in Great Britain. To the North countries, Indian summer has just passed, most harvesting is done, the bleak winter is about to set in, and the sun is retreating to its southernmost position.

In antiquity, the eleventh of November was held to mark the beginning of winter. The Anglo-Saxon names were *Windmonath* (wind-month) and *Blodmonath* (blood-month). Its present name, of course, comes from the Roman, *Novembris* (ninth), marking its numerical position in the old year which began with March.

Later, when Roman emperors were beginning to name numbered months in their honor, it was suggested to Tiberius Caesar that he rename November, *Tiberius*. He refused with the question, "What will you do if there should be thirteen Caesars?"

When the Pilgrims in America harvested their first crops in 1621, they immediately set aside a day of Thanksgiving. Since that time various days in the late fall, usually in November, were set aside as days of Thanksgiving. After Abraham Lincoln, in 1864, set aside the last Thursday in November as a national Thanksgiving holiday, other presidents followed suit. They retain that custom to this day.



But it has been shown and proved that a perpetuum mobile is a physical impossibility. A pendulum that swings back and forth, describes ever shorter arcs. In the rhythmic play of energy, the inevitable friction dissipates some of the energy as heat. The contrasts diminish and the pendulum will eventually stop. No process in nature is entirely reversible, like a circle returning into itself. The cycles of the *physical* world are spirals that grow smaller with every turn.

The mountains were formed in a remote past by mighty upheavals, but wind, water, and chemical decay wear them down unceasingly. New mountains may form occasionally by volcanic eruptions, but what are they when compared with the masses of rock, ground by the torrents to sand and silt and carried by the rivers to the sea? Seventy million cubic miles of rock, so it is estimated by geologists, have been washed down so far, and it can be calculated how many more years it will take before all mountains will be leveled and the deepest oceans reduced to shallow lagoons.

What happens on earth, is happening on a much grander scale in the heavens. The many suns grow dimmer and cooler, as part of their energy is radiated into space and dispersed. The planets turn around the sun in ever-narrowing spirals, and some day they will fall into the sun, one after the other. The sun will flare up temporarily at each mighty collision, but will continue its inevitable course toward extinction. The energy of the world is not destroyed, but is ever degrading to forms of lesser potential, like a currency that gradually loses its purchasing power. That this must be has been shown and proved by physical science. It has been expressed as the second law of thermodynamics, one of the fundamental laws of physics, and is as irrefutable as the law of probability, on which it is based. The events in the physical world have a unidirectional course, like a one-way street, and this course is now considered by physicists as the direction of time. Some call it *time's arrow*, and this arrow seems to point toward stillness and death.

### Life as Matter

How different are the workings of life! Although life manifests through matter and utilizes the physical laws, it seems to reverse the course of events these very laws are apt to produce, and brings about the most improbable results. It would be a surprising fact indeed to see a clock running backward and, without outside intervention, winding itself up. You would not believe your eyes if you saw streams flowing backward in their beds, carrying uphill all the sand of the sea—or if you saw the sand coalescing into stones which, rolling up the slopes, would re-cement into granite and make the mountains grow again. Yet life performs feats that are comparable to such phenomena.

When the earth was hot and fiery, all that could be burned had time enough to burn to fumes and ashes, and fire seemed forever gone. Now life unburns the ashes and the fumes, and makes new fuel out of the products of combustion. For, this is exactly what the green plants do when, with water, carbon dioxide, and the salts of the earth, they produce sugar, starches, wood, and, in addition, release pure oxygen for new combustions. Think of this: there is no fuel on earth, no wood nor coal nor oil nor gas, that has not been produced by living organisms. Here then is one essential characteristic of life which distinguishes it from the so-called nonliving: the ability of storing up energy and of raising its potential.

It is true that life builds up stores of high-potential energy for the purpose of consuming it again, and that all the fuel it produces is eventually burned. For, life's metabolism consists of two phases, one of building up and the other of breaking down. Death and physical decay are the inevitable conclusion of the existence of the individual. Yet life produces many more seeds of new life than it does corpses. And the death of one organism means life to a legion of scavengers. New potentiality is built up at every instant. Life is indeed like a fire that in burning and spreading ever creates new fuel, or like a spiral that grows wider with every turn.



The proper term for this growth and expansion is *evolution*. Life and evolution are so indissolubly connected that one is tempted to use the two terms synonymously. And evolution, in turn, would be inconceivable without differentiation. Perhaps the manifestations of life on earth began from a homogeneous, undifferentiated chemical substance, like a virus. But soon it appeared in the form of cells, differentiated in a perfect duality of positive and negative—the nucleus and the plasm around it. Only such a separation of the neutral into two polarities can create potential. And as the forms go up the scale of evolution, there is progressive differentiation and specialization. Clusters of cells become cooperative colonies, whereby the cells arrange themselves like elements in batteries, cooperating in raising the potential. Different groups of cells take over different duties and adapt themselves to their specialized functions. Organs of increasing complexity develop, requiring in turn the synthesis of chemical compounds which, in their complexity and delicate functioning, entirely baffle the chemist.

### **One Organic World**

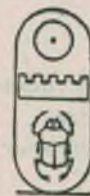
A high point of polarization and specialization is the sex differentiation within the species. Another high point is the differentiation of the species in the two kingdoms, the vegetable and the animal. Although we speak of two kingdoms, there is in truth only one organic world which functions, in fact, like a single organism with divided tasks. The lower species of the plant life manufacture the proteins necessary to the higher plants. The green plants manufacture the highly energetic carbohydrates. The animals, depending ultimately on the plants for these basic materials, develop organs for locomotion. No longer preoccupied with the task of manufacturing food from the elements, like chemical factories, the animals can undertake the more subtle job of developing organs for sensitivity and consciousness. The functions of consciousness further differentiate, in the various animal species, into instinct and intelligence. Strains develop which have specialized organs for the intellect. Thus an uninterrupted chain links bac-

teria and protozoa with the highest expression of life we know, that is, beings so conscious as to develop technology, science, philosophy, religion, and mysticism. All is one great and single life, with its many forms unified by direct descentance—all imbued with the same mysterious principle for which we have no appropriate name.

Evolution is progressive and never goes back. That organisms never renew exactly a previous condition, even if they find themselves placed in an environment identical with the one they have passed, was long ago recognized as a law. But, by virtue of the indestructibility of the past, they always retain some trace of the intermediate stage they have traversed. The great road-net of the tree of life may have many blind alleys and dead-end streets. Some of the paths may deteriorate and degenerate. Not many are the great highways and turnpikes. But all the roads, big or small, without exception, are one-way streets. Life has its unidirectional course and its own arrow marking the direction of time.

Thus we have, at least on the earth's crust, two trains of events: evolution or life; and involution or death. In the first analysis these would seem to move in opposite directions; but we realize that this cannot be, because they both use the same laws of force and matter. Perhaps they both move in the same direction after all, but at different rates, one overtaking the other and leaving it behind, and the passenger on the faster train has the impression that the slower train moves backwards.

From the general point of view reached by our analysis, it seems hard to believe that the trend of involution would be a Cosmic trend, and that of evolution just an isolated, insignificant episode in the infinite ocean of space and time. There is no isolation in this indivisible world, nor can there be any isolated event. No law is valid on the earth's crust only and invalid elsewhere, or valid now and invalid at other times. For, location and time have no true reality, but are merely fictitious borderlines along which our consciousness makes contact with reality. If we picture the unlimited as something limited, only enlarged beyond



imagination, we magnify enormously the initial error and arrive at an altogether false conception of the unlimited. We then come to regard this glorious universe, with all its stars and suns and galaxies, as a huge mechanical device, a clock, forever running down and bound to stop some day. We wonder then why it has not stopped already, long ago, and who it was that wound it up at the beginning.

The law of degradation of energy, the second law of thermodynamics, says, in substance, that the universe is dying. And this is true, except that there would be no death without life, and only living things can die. Are we, living beings, not always dying, every minute of our existence? With every breath and every heartbeat, catabolism is breaking down and burning up our blood and tissues. So, if our universe is forever dying, then it must be forever living. For every star or sun that grows dim, a nebula brightens, announcing the coming birth of other stars. For, life is everywhere and always, and nothing is outside life because only life is true essence. All the physical objects we perceive with our senses and all the abstract conceptions that we form are lower forms of life, or rather life imperfectly perceived.

### ***The I Am***

A passenger, looking backward from the window of his coach, sees the poles, the trees, the fences, and all the other objects along the tracks running away, growing small and indistinct, and finally dissolving in the line we call *horizon*. If he knew no better, he would say that all the objects are doomed to dissolution and that the arrow of time points in the direction where everything goes. But if he looks forward, from an indistinct horizon he sees objects dimly appear, take shape, and

grow in size, and still new objects, seemingly without end. He knows then that the future time is there whence everything comes and whereto he deludes himself that he is bound. One may believe there are two flows of time, and be in doubt as to what is the past and what the future. Evolution and involution constitute the appearance of duality, two points we see as long as our awareness dwells on the material plane. But if we rise above the limitations, we reach the third point: life everlasting, or the *being* to which there never was a beginning.

I could become a victim of amnesia and forget my name, age, religion, home address, and profession. Perhaps I would not recognize my mother, wife, and children. I would not know who I am and what I am, but I would still know that I am. I do not presume to know how that conscious being can project itself into unconscious nonbeing. However, it is within the twilight spheres of lesser being and lesser consciousness that all questions have arisen and all the objects which are the result of the play of light and shadow.

In the spheres of lesser light where being seems limited by nonbeing, the illusions of confines and outlines were originated—and all geometry. The changing play of these ephemeral outlines we call *motion*. The cause that we attribute to motion, we call *force*, and the resistance to it we call *inertia* or *matter*. As being projects further, invading more of the realm of nonbeing, the shadows move farther away toward nonbeing, and this we call *death*. But all this play of light and shadow exists only at the threshold between to-be and not-to-be. To cross the threshold into the realm of light without shadow, and of knowledge without doubt, is the aim of all life.



***The  
Rosicrucian  
Digest  
November  
1954***

Ignorance is of a peculiar nature: once dispelled, it is impossible to re-establish it. It is not originally a thing of itself, but is only the absence of knowledge; and though man may be kept ignorant, he cannot be made ignorant.

—THOMAS PAINE, *The Rights of Man*, 1791.





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2. On larger and more elaborate cards, appear three Tretchikoff prints: *Cape Malaya Bride*, *Weeping Rose*, and *Cape Fisherman*.

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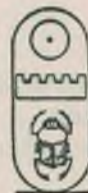
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# Our Difficult Choice

By ALEXANDER F. SKUTCH

(Reprinted from *Nature Magazine*—issue of April 1954)

THE attractions that draw us to the living world of animals and plants are subtle and difficult to analyze. If we have the good fortune to come, in early childhood, into close contact with living things of varied kinds, we are often bound to them by a sort of instinctive sympathy that joins life to life. We are already strongly attached to the natural world before we are prepared to ask ourselves just what are the ties that bind us to it. Then we may discover that we are attracted to living things by their beauty, by the fascination of learning their ways, by the tranquility we often find in close association with them. Beyond all this there is that pervasive sympathy that unites us with them simply because we share that mysterious thing called *life*. Many of us come to love the living world with a deep, intense, unselfish love.

That which we love we seek to join to ourselves by manifold ties. The more numerous and the more massive these bonds, the more we feel that the loved object is truly ours. The chief of these ties are sympathy, harmonious association, and knowledge. Sympathy, which is spontaneous and instinctive, is, of these three, the most difficult to cultivate by purposeful endeavor. Like inspiration, it may come to us unsought, or we may vainly strive to kindle it. Harmonious association and knowledge are, on the contrary, capable of deliberate cultivation. The former is what we mean by goodness; for we commonly call "good" the person or thing that enters into harmonious relations with ourselves, satisfying some vital



need or helping us to attain some cherished goal. "Bad" we apply to that which injures, thwarts, or conflicts with ourselves. The whole purpose of ethics is to make our striving for goodness of this sort steady, rational, and impersonal, rather than capricious and self-centered. Insofar as we love the living world we endeavor to enter into harmonious associa-

tion with it, to lead our lives and fulfill our aspirations with the least possible interference with other living things—in short, to cultivate an ethical relationship with nature. The more we succeed in doing this, the more we feel at one with it.

Knowledge also binds us to its object. Much of man's knowledge of Nature has been acquired for purely utilitarian ends, for the purpose of satisfying our basic needs more adequately and easily, and even of multiplying needless luxuries. But over and above this economic motive for learning about Nature, there is a more spiritual motive, which doubtless always existed and grows stronger every year. It is not only, as Aristotle said, that men love knowledge for its own sake. We also love knowledge for the feeling of intimacy with the thing about which we know, for the bond it creates between this object and ourselves. We may, for example, be attracted to a bird by its beauty, or its blithesome song. But it flashes across our delighted vision, its mellow notes die away, and we have lost all immediate contact with it. If we discover how it builds its nest, how it rears its young, or where it passes the cold winter months, we seem to have



established other ties with it, to have acquired a firmer grasp on it. Thus love leads to the desire for knowledge, and knowledge binds more firmly the bonds that love would forge.

In these ways love of living things leads us to cultivate two of the most precious and honored of human ideals, moral goodness and knowledge. We wish to live in harmony with them and we wish to know about them, to understand their mode of life. In many other fields, men cultivate simultaneously the ideals of knowledge and goodness without finding any conflict between them; but those of us who aspire to both of these goals with reference to the living world soon come face to face with a baffling dilemma.

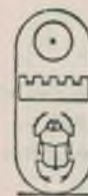
### ***Moral Conflicts***

The sensitive student of life is involved in a tragic contradiction that rarely troubles those who pursue other branches of knowledge. The astronomer learns about the heavenly bodies without the least interference with them; he could not break them up for analysis if he would. The physicist investigates the behavior of matter in masses or minute particles without feeling that he is destroying that which he is powerless to create. The chemist knows no twinge of conscience as he dissolves salts or minerals to learn their composition. The geologist who tears apart the strata of the earth to uncover the fossils that lurk within destroys unique structures, but at most he barely scratches the earth's broad face. But the biologist who kills living things to discover certain facts about them, who mutilates them or even upsets their normal way of life to learn other facts, sacrifices the ideal of perfect goodness for the sake of knowledge. If he is morally sensitive as well as inquisitive, he can not fail to feel the conflicts involved in his researches.

I wish it were possible to bring every boy and girl who enters a course in zoology or general biology to a full realization of what lies before him. Perhaps his love of animals, or spontaneous sympathy with them, has engendered the wish to know more about them, and he has taken the most obvious mode of satisfying this desire. Doubtless to cut open a living earth-

worm, even to dissect an anesthetized frog, does not seem a heartless or a wicked thing to do, and does not clash with the affection for dogs or horses, for furry creatures or for birds, which led him into this study. If he goes on to more advanced courses and is set to dissect warm-blooded animals for which he feels greater sympathy, his aversion toward the occupation may become more intense. But by easy steps we are led to perform with hardly a qualm that which we at first never imagined ourselves capable of doing. Almost before he is aware of the changes that have occurred within him, the lad who delighted in living birds, and staunchly opposed the destruction of their nests, has become a professional ornithologist, taking thousands of feathered lives in the name of science. Or the youth who hesitated to cut into an anesthetized frog is performing on living dogs and monkeys, experiments that make us shudder. And these men to whom the killing and mutilation of living creatures is a daily occupation, are no longer free to consider with calm detachment the full implications of their conduct. Their daily bread, the welfare of wife and children, depend upon the continuance of these activities. Their moral judgment has been so strained by their economic needs that it is no longer of much value.

It is a pity that the great teachers to whom large sections of humanity look for guidance failed to consider this conflict between goodness and knowledge, which indeed had hardly become a problem in their day. It is likewise regrettable that more recent philosophers and moralists, who have written at such great length on a wide range of ethical questions, have not given this matter the attention it demands. But it is not hard to imagine how some of the revered prophets and sages of old would have treated the question. I have little doubt how Mahavira, the lawgiver of the Jains, and Gautama the Buddha would have answered us. When they forbade their followers to take life they were not thinking, as in the Mosaic code, merely of men of one's own nation, but of all animate creatures. It is highly improbable that they would have made exceptions to their rule when it was pointed out to them that



it is sometimes necessary to take life in order to learn how animals are constructed and how they function. They would have told us roundly that the first thing it behooves us to know is ourselves, which we begin to do when we free our minds from all blinding passions and gaze steadily upon our origin and our destiny. They might have gone on to point out that once we understand ourselves we shall also know as much as is necessary about other creatures, for all living beings are fundamentally the same. Laotse, the Taoist sage who said that the best of men is like water, that benefits all things and does not strive with them, would, I fancy, have returned much the same answer.

I find it more difficult to imagine how Jesus would have treated the problem. Apparently He believed that the world order, as known to us, was fast approaching its end; and it would have been consistent with this view to hold that knowledge of natural processes is no more necessary for gaining the kingdom of heaven than the possession of worldly goods. Unfortunately, the whole subsequent attitude of the Western world to this matter was determined not so much by Jesus as by St. Paul, a man as able as his sympathies were narrow. Since he questioned whether God could care about an ox (I Corinth. 9:9-10), he undoubtedly would have maintained that men need have no compunction in gathering whatever knowledge they find useful or agreeable, without pausing to consider how their researches might hurt non-human creatures. For the whole "brute" creation of the Western world, the Pauline view has had tragic consequences.

Since we search in vain through the pronouncements of mankind's most respected teachers for an adequate consideration of the conflict between the ideals of goodness and knowledge that confronts those of us who associate most intimately with the living world, I suppose that each of us must ponder the problem for himself and take his own stand. After years of questioning, I have taken mine. But my purpose at the present time is not to offer an answer to the dilemma, to propound or defend any special view. To do so in

a somewhat convincing fashion would entail a discussion of ultimate questions for which space is lacking here. I wish merely to set you to thinking clearly and bravely about this matter, and getting your children to think about it as early as they can. Too long have those of us who call ourselves friends of Nature refused to look squarely at the implications of our position; too long have we slurred over the contradictions involved in it, or hastily accepted conventional compromises, which, when examined, are found to rest upon the flimsiest of foundations.

I should be sorry to create the impression that I see an irreconcilable opposition between the goal of perfect goodness and that of complete knowledge—between the ideals of religion and of science when carried to their ultimate logical conclusions. To find these highest and noblest of human aspirations radically incompatible might cause us to lose faith in the unity and soundness of our nature. On the contrary, I hold that the more adequate our knowledge, the more completely we can realize our ideal of goodness, and the greater our goodness the more perfect our understanding becomes. It is not knowledge itself, but the means that beings with our peculiar limitations in sensory and mental equipment are often driven to employ in the pursuit of knowledge, that so often causes us to violate our ideal of goodness as applied to the living world. It is quite conceivable that beings with more penetrating minds and an ampler endowment of senses than ours should learn all that we aspire to know without harming any living thing.

### ***Improving Ourselves***

Too often we take the shortest and easiest way when a more painstaking method would yield not only the information that we desire but bring us fuller understanding in the end, all without injuring the creatures we investigate. In studying the nesting habits of certain species of birds in which the sexes can not be distinguished by appearance or voice, I have sometimes wished to learn which member of a pair was the male and which the female. Two ways were open to me—



to shoot one of the birds and perform an autopsy, or to see which of the two laid an egg. The first method would have given me the desired information in a few minutes; the second required many hours of careful watching, but by it I discovered things that I could not have learned from a lifeless corpse. In investigating the resistance of animals to climatic extremes, we can, if we have the necessary expensive equipment, confine them in freezing chambers or heated compartments until they die, or we can observe how different climates and extremes of weather affect them in their free state. The first method is quicker and easier, but the second may yield the fuller knowledge. We can base our anatomy, and the classification that rests upon it, on the study of animals deliberately killed for this purpose, or limit our researches to those which die by means beyond our control, as the human anatomist must. Again the first is far quicker, but the second more satisfying to the spirit, and perhaps there is no great urgency in this matter. Facts of anatomy and physiology, which today it seems impossible for us to discover without killing or maiming animate creatures, tomorrow, with improved apparatus and methods, will be learned from living animals without causing them any harm. Many researches for which biologists are willing to torture or to sacrifice great numbers of animals are directed to questions of doubtful importance.

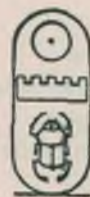
Since, once we pass beyond the narrow sphere of human society, our conventional religions and philosophies fail to provide guidance, each of us must decide for himself whether goodness or knowledge is to be given precedence, whether it is more important to cultivate harmonious relations with living things, or merely to know about them. In reaching a decision on this pressing problem we shall be influenced by considerations of the most diverse kinds, but two seem to merit particular attention. The first is that of completeness, of the possibility of reaching the goal we set for ourselves. We must admit at the outset that neither perfect

goodness nor complete knowledge is, for beings such as we, an attainable ideal, but at best a limit toward which we can advance by an endless progression. Since we can not eat without destroying some living thing, can hardly take a step in the open fields without crushing some minute creature, it is obvious that so long as we live and move we can not attain that ideal of goodness which consists in cultivating harmony with all things. Although in past ages the savant could make all recorded knowledge his province, in modern times the growth of the sciences has been so rapid that the most capacious intellect can hardly encompass a single one of them; yet all of mankind's actual knowledge accounts for but a small fraction of what might be known. In comparison with the number of facts we should need to acquire in order to possess complete knowledge, even of our solar system, the number of our daily contacts with other beings is small. By taking thought to make these contacts more harmonious and mutually profitable, perhaps also by reducing their number through simplifying our lives, we can draw ever nearer to our ideal of goodness. Although neither complete knowledge nor perfect goodness is attainable by us, we can come far closer to the latter than to the former; and it seems wise to strive toward that goal which we can most nearly reach.

The second consideration is that of intimacy, of whether knowledge or goodness is more central to ourselves, less likely to be lost once it has been won. At this point it may be profitable to recall that we *have* knowledge but we *are* good. In becoming good we improve ourselves, in learning facts we amass possessions that may be lost by forgetting. Our gains seem more secure when we refine and ennoble our own nature by living in concord with the things around us than when we merely learn about them. This harmonious association binds us to the living world more firmly than knowledge can, and more completely satisfies that love of living things which led us to consider this perplexing problem.



Creative genius will make respect for you.—GEORGE WASHINGTON CARVER



# Human Rights Include Property

By T. J. CROAFF, JR., M.A., F.R.C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court)

ALL too frequently demagogues and political opportunists, with startling success, play upon a very popular theme—that property rights are opposed to human rights. How utterly wrong is this view of property ownership!

This common error in thinking can be amply demonstrated by the simple fact that without human beings as owners of property, property rights would have no meaning. It is only as property is related to the needs and desires of man that we come to understand and appreciate the vitality of the principle and practice of private ownership of property as a basic premise of Cosmic law and as the very backbone of any free society.

The desire to own things (property) to the exclusion of other people is as old as the very hills; this human characteristic is a part of the thinking and emotions of most children at a very tender age and continues to dominate man's thinking as he grows older, although by maturation and the growth of social consciousness, man gradually and sometimes painfully learns to share in the sound utilization of private property for the public welfare.

In considering the matter of individual freedom and the continuing growth of a truly democratic socioeconomic order, we ought to readily comprehend the union which operates between freedom and the personalized ownership of property. Freedom to own and to manage one's own property historically is the cornerstone of any free community or nation of men.



Without such independent action, man would soon be a mere tool of a dictatorial State (communistic or fascistic); all that we hold as necessary and precious in the democratic way of life would then be meaningless. The destruction of private property rights would rapidly spell the collapse of individual freedom, so inseparably are these principles of Cosmic law tied together.

History confirms the fact that any collectivist State regards individuals as tools of the State, rather than as persons who have

rights with which the State should not interfere. The more a State moves toward dictatorship or collectivism, the less it regards the individual.

Dictatorship disregards the sacredness of the human personality. Under such a regime, the system is the thing—not the man who constitutes the system.

Undoubtedly one of the things that has caused modern civilization to reach its present heights of success—socially, materially, and spiritually—is the widespread private ownership of automobiles, radios, homes, farms, and other items of property. For example, millions of people now own homes and personal property, and these on a scale never before witnessed in the history of the world.

It is often maintained by some of the world's idealists: that the private property system is not in harmony with all that is good and just; that to bring forth an ideal State it will be necessary to have ownership of land and the tools of



production in the hands of a paternalistic State. This, of course, is just not true. Should we enter such a system of governmental controls and outright ownership, individualism would rapidly vanish and freedom for personal growth would be no more. Surely this would be a sad picture to contemplate—certainly a state of affairs which would be absolutely contrary to Cosmic law and harmony.

Opponents of private property do not show us how the transfer of private property and means of production from the control of the many to the control of the few will work a moral revolution in the few to keep them from exploiting the people.

These advocates of an ideal State do not show us how we can keep our freedom as the instrumentalities of Government become more and more dominant in men's lives. Obviously, the sacredness of human personality and the rights of the individual disappear as the powerful State takes over in the affairs of mankind.

To the extent that private ownership of property is widely encouraged, the broader the base or foundation for mass freedom. People possessing property rights are more stable—the body politic is sounder when the possessive instinct of human beings is encouraged along socially desirable channels.

Contrary to some philosophic opinions, possession of private property is not an evil of itself. Those who agitate against wealth have a mistaken conception; wealth is evil only when misused by people not conscious of the social and economic obligations present in the use and control thereof.

Since there can be no real and lasting freedom without recognition of the rights as well as the responsibilities of the individual, it is manifest that the very roots of our freedom must be in the democratic way of life—a way of life that encourages the maximum economic and social development of each individual. The sacredness of the human personality is founded essentially upon the democratic concepts of life. It is well for us to remember, too, that where nothing is sacred, nothing is safe.

Our Western forebears, in coming to a new world filled with great possibilities, put morality, religion, and freedom first. Among these great trail-blazers, of course, were those sturdy Rosicrucians who settled in Pennsylvania in 1694. These spiritual forefathers surely did not put economic security first. But, as with all things that are good and just, these material things were added as inevitable fruits. This was the Cosmic reward that came to them by virtue of placing first things first. We can do nothing less than hold fast to these precious ideals of our pioneers and utilize them in our own lives.

Human rights for a certainty cannot be separated from property rights because these rights are indivisible. Destroy one phase and the other aspects of freedom disintegrate rapidly.

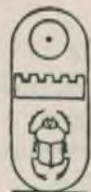
When private property rights are destroyed (and that day need never come), human rights and individual freedom will be crushed. The growth and continuance, in fact, the very existence of our free society is founded upon the fundamental premise that *human rights include property rights.*



## DEEP BREATHING

DR. WILLIAM KAUFMAN of Bridgeport, Connecticut, reports in the *Journal of the American Medical Association* (May 22) that breathing exercises practiced for five minutes 8 to 10 times a day for a month helped 15 heavy smokers stop smoking without "undue difficulty." The exercises consist in taking deep breaths in and out 16 times a minute.

When not smoking, heavy smokers tend to take short breaths, Dr. Kaufman finds, and this brings on discomfort—uneasiness, restlessness, or a tired and anxious feeling.





**D**URING August, children had their day as exhibitors in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. "Self-Portraits by Children" was presented under the sponsorship of the International Youth Library of Munich, Germany. Youngsters of twenty-five different countries, representing ages from four to eighteen, made portraits of themselves—sometimes very realistic, sometimes slightly glorified, but usually with a recognized feature made prominent. Invariably, the racial characteristics were present in style if not in actual result. Each portrait was accompanied by a photograph of the artist, thus allowing the viewer to make his own appraisal as to likeness and to draw closer to the individual child as an artist.

This exhibit had a particular appeal not alone for children but also for adults, albeit for obviously different reasons. Youngsters were totally uninhibited in their response—liking or not liking without the necessity of giving reasons. Oldsters were a bit more reticent, aware of a subtle something which could be daubs, precociousness or art—abashed, too, perhaps to find the expressions of children to be not open, clear, and immediately penetrable, but rather puckishly elusive, vaguely threatening, starkly profound. If only another exhibit could be planned wherein the child artist represented his parents; then we should have the adult world—artists, teachers, psychologists—completely *bemused!*

\* \* \* \*

The Rosicrucian Egyptian, Oriental Museum also had its own day at a local San Jose theater. During the run of

the film-spectacle *The Egyptian* several Egyptian objets d'art from the Museum were on display in the lobby. At the same time a special display announcement of the picture stood prominently in the Museum.

Many no doubt went to see the picture because of the display, and many, having their interest in things Egyptian stimulated by the picture and objects shown, came to visit the Museum.

Those seeing the picture reported it to be a finely performed and spectacular drama re-creating in a very realistic way the stirring times of Amenhotep IV. Rosicrucians everywhere will be eager to see in full color the land of antiquity which more than any other is to them the mother land of light.

▽ △ ▽

From all appearances, dowsing's place in the sun is growing more important all the time. Ever since Gaston Burrage's article, "A Forked Stick," in last June's *Digest*, letters and newspaper clippings have been popping up to keep the subject alive in everyone's thought. From Montana, Idaho, Massachusetts, Canada and New South Wales, information based on personal knowledge or firsthand experience indicates that the dowsers and near-dowsers are busy here, there, and everywhere finding everything from water, ore, hidden treasure, to missing persons and lost hairpins. And using not only forked willow branches, but also copper wire and hacksaw blades.

In New South Wales a posse of 50 men searched an area within a 4-mile radius of a particular locality for three days unsuccessfully trying to find a missing man. A man, age 63, with a rig he devised from hacksaw blades for locating metals led the posse to the



missing man within a matter of hours by getting the "feel" of the man in his divining instrument.

One frater writes that he once knew a dowser who located a well-site for a farmer who, however, set the driller to work a few feet from the designated spot. The bore went many feet past the depth specified by the dowser without hitting any water. When the disappointed farmer called the dowser back to the farm, he discovered water at a depth of 42 feet, almost at the well casing but still too far away for it to have broken through the bore. He was about to blast a hole through at the 42-foot depth when darkness made it necessary to stop work. The driller's helper was ordered to lower the charge to 42 feet so that it could be fired the next morning.

That night the dowser dreamed. A man came to him in the dream and said, "The driller's helper has lowered the charge to 80 feet. If it is fired there, the well will be ruined." On arriving at the farm next morning, the dowser found the dynamite in place at 80 feet. He brought it back to 42 feet and fired it. The water came in, filling the well.

To paraphrase Scripture: If everything about dowsing were to be written, "I suppose that even the world itself could not contain the books that would be written." And if all the dowsers were to stand side by side and go to work, no one ever again would be thirsty.

▽ △ ▽

A magazine devoted to the activities of the Colombes of the Order might seem a most unlikely place to find adventure; but the current fall issue of *The Dove* provides it aplenty. Colombe Virginia Fulton of San Jose, together with her sisters, Nancy and Loyal, are just back from a two-year stay in the Panama Canal Zone. In *The Dove*, Virginia gives a really exciting account of one of her trips with Nancy and Loyal into the Panamanian jungle. Giant butterflies, orchids, mosquitoes, ticks, ants, fish, tapirs, boa constrictors, palm vipers, crocodiles, iguanas, and bats all have a part in this jungle thriller—especially bats—very famous ones

which live in the renowned Bat Cave on the Tapipe River.

The full nonchalant flavor of the born naturalist makes the timid stay-at-home sink deeper into his armchair and tuck his feet under him when Virginia writes:

We had to crawl over fallen trees, tear our way through vines and generally create a path where none had been before. We finally found ourselves on the bank of the river, walking through mud that was knee deep. The entire mouth of the cave was blocked by the river, so I changed into my bathing suit and proceeded to swim in. . . .

The river was muddy because of the recent rains and under the surface of the water were sharp rocks and submerged logs. I could feel the fish biting at the exposed parts of my body. Some of the fish in this river are of the piranha family and carnivorous, but are generally too small to do any real damage. What I was really afraid of were the huge crocodiles that frequent the rivers in this part of the world. . . .

The interior of the cave was very interesting. The ceiling was high and colored by mineral deposits, green, red, blue, and yellow. A few stalactites extended from the ceiling and hundreds of bats were flying to and fro on the walls and ceiling. The river flowed through the cave and at the other mouth was a sheer wall of rock, with orchid plants clinging to it and above, a wall of green. To one side flowed the river, banked by the jungle. It was a very peaceful and inspiring scene.

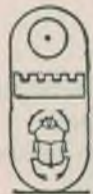
Inspiring? Peaceful? Please, Virginia!

\* \* \* \*

The above refers to the bat *en masse*. Frater A. L. Shamblyn supplies a newspaper account from the *Gerber* (California) *Reporter* of the bat *individual*.

While picking apricots, Oren Dittner noticed a small brown object on the ground that he first thought was a fallen apricot. He picked it up to discover it was a baby bat. Not knowing where to hang it up again, he dropped it in his shirt pocket and went back to picking apricots.

That night while watching a ball game, he suddenly remembered the bat, took it out of his pocket and put it on his knee. It wasn't long before an adult bat began swooping around him. He then put the baby on his hat, and later on the top of a parked car. Immediately the large bat flew down and covered it, remaining motionless for several minutes. Bats are mammals;



so it is supposed that the mother was nursing the baby.

After about ten minutes someone touched the mother bat gently with the tip of a pencil and off she flew with the little one in her arms(?). From the apricot orchard to the ball ground was 4-miles air line—some 14 miles by the route Mr. Dittner followed; and the time elapsed was many hours. What the mother did in between is not reported, but she was ready to take over the moment the right opportunity presented itself.

\* \* \* \*

To continue this naturalistic vein, Frater McLellan of London writes of a Chapter experiment where the intoning of vowel sounds changed the taste of water. This prompted him to ask whether anyone knows vowel sounds that will clear away mice. "Surely," he writes, "the Pied Piper's secret didn't disappear with him! Discussing this matter with my father, I learned of a friend of his who lived in the hills of Cordova and used to meditate in the open. He built a 'wall' around him. Later he would see the tracks of animals leading right up to his 'wall' and then going around it."

Frater Hangartner of Canada writes of healing experiments with animals—the family cat. "She had been hit so badly that she couldn't even walk the day after she had given birth to three kittens. Her reaction to my concentrated healing thoughts was as follows: She looked disturbed, mewed, and tried to get up. A week later she walked as well as ever."

\* \* \* \*

Along with the Dowsing article, the June *Digest's* reference to a member's reaction to drinking water, morning and evening, continues to bring a hearty response. It all grew, be it remembered, out of Florida's Frater Scoles' objection. Now Frater Sussman of Long Island offers the assurance that if the water is taken immediately upon arising, it will not interfere with the breakfast coffee; and if the nightcap coffee is drunk two hours before bedtime, there will be pleasure in a glass

of water taken just before retiring. If at first, says Frater Sussman from his experience, a slight nausea is caused by the morning water, it will pass, if one persists, in three or four days, and the morning drink of water will be looked forward to eagerly for its cleansing and invigorating effect.

Soror Betty Toro of New York also wants Frater Scoles to be grateful for his having his water at hand. She writes that she has to go 50 feet from the house for hers. That's not too inviting a prospect either—she reminds—in sub-zero temperatures!

▽ △ ▽

While all of the foregoing has been going on, romance has had its way in South Africa and brought the secretary and treasurer of Good Hope Chapter closer together—matrimonially. Frater Robert L. Emmett, the treasurer, and Soror Maria J. Blanckenberg, the secretary, participated in a Rosicrucian wedding ceremony in July. Now the business end of Good Hope Chapter is pretty much under one head (whether Robert's or Maria's is not as yet indicated), according to the latest *Bulletin* from there.

\* \* \* \*

While the above was happening in the interests of greater harmony in Cape Town, the good fratres and sorores in the Transvaal were organizing a Pronaos of the Order in Pretoria—two months old and already planning to grow into a Chapter, so Soror J. M. Palvie, the secretary, informs us. Well, believe it or not, this is the kind of news everyone wants to have from Africa—love, harmony, progress!

\* \* \* \*

But wait—this thing is contagious; announcement has just arrived from Mexico City that the Egyptian temple of Quetzalcoatl Lodge there was recently the scene of another Rosicrucian wedding. Frater Juan Manuel Betancourt and Soror Amparo Estrada Dorantes were the participants in the ceremony—an especially beautiful and happy one—and afterwards (so the announcement said) everyone participated in *el Lunch*.





## The Lost Tribes of Mystics

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, December 1930)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



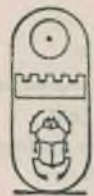
MUCH has been written and said about the lost tribes of Israel. Very often, a writer on this subject will deal almost exclusively with the religious or theoretical points involved, but there are other points of equal interest, and perhaps more fascinating to the student of mysticism.

The name *Israel* should be divided so that it reads as Isra-el. It was originally an Egyptian term, conferred upon the peoples who came into Egypt from strange lands and dwelt there a while, only to pass on to other lands. In the name *Isra-el*, we find the keynotes to the ancient mystical beliefs of these people. We need only read of their traditional experiences, even in the Christian Bible, to understand that these people were of various divisions but of one race, who had come together through their mystical understanding and development. Nearly all that is said of them in the Christian Bible is symbolical, allegorical, and mystical. If the accounts of them are read as history unveiled, we do not find anything peculiar about them, except what seem to be contradictions and apparent inconsistencies. If, on the other hand, we read about them with the understanding that the facts given are allegorical and mystical, we plainly

realize a great picture of a beautiful nature.

The question rises instantly as to where these people finally dwelt and what became of their great knowledge, and powers. We cannot believe that these tribes, as they were called, went to Palestine or Syria, or the surrounding countries, and remained there forever, being absorbed into other races or tribes, and that not only their individuality as a race was completely lost or molded into a new race, but that their great knowledge and mystical powers were also completely lost to all future races. That would be truly a mystery in civilization, and it is no wonder that those who believe this sort of thing point to this situation as one of the unsolved mysteries of history. It is a mystery only when misunderstood and no longer so when we realize the real facts.

One of the greatest of these Israelites was Akiba, who became what we would call today, a Rabbi among his people, or in other words, a master of their philosophy and mystical teachings. He says in one of his ancient writings that they adopted a very strict law regarding ceremonialism and ritualistic practice in their religious work, solely to exclude any possibility of idolatry entering into the thoughts of their people. They had but one God, the ever-living God, as their idol. They called Him



*Jehovah*. Originally, the final "h" was not a part of the name, and even the vowel sounds of the name are not identical today with the ancient name, for it was never pronounced except under certain conditions within the great tabernacle. Moses was not their spiritual guide, but a prophet who interpreted the signs of the times and revealed to them the meaning of certain things.

After these people had passed through Egypt and had come into contact with the various priesthood beliefs of that country, they were astonished to find in Palestine and Syria many other religious beliefs, each contesting for supremacy. They had great difficulty in holding their younger people steadfast to the ancient teachings, which they knew were true, and which had saved them in many unusual circumstances. Therefore, they attempted to consolidate themselves into a secret organization or a separate people, preventing as much as possible any contact between the younger generation of their tribes and the adults of the pagan nations.

To hold themselves strictly within their own teachings, they adopted the strictest rules and regulations that have ever been placed upon any people voluntarily in connection with religion or the philosophy of life. Yet, the circumstances of the country and the conditions under which these Israelites had to live forced them to separate and live in various communities widely apart and finally to spread to the border of other lands. This left the doorway open to contamination so far as the younger generations were concerned, and the ultimate result was that many of the younger people wandered away into foreign lands and adopted foreign customs of living.

So successful had been the work of establishing the principles of the mystical teachings in the minds of the younger people, however, that even though these youths joined caravans and journeyed into distant countries, and went upon the seas, and in other ways gradually left the land of their fathers, they did not forsake all of their teachings nor forget the marvelous knowledge which was their inheritance.

Astronomy was one of the great sciences in which they had become inter-

ested after their contact with the wise men of Egypt, but their greater knowledge pertained to healing and the laws of nature in addition to their very intimate knowledge of spiritual laws. The teachings of Apollonius of Tyana, who conducted a school at Smyrna, also modified some of the Israelite principles and widened their knowledge of mystical laws.

As years passed by, the older members of the Israelites passed to the beyond and only the younger generations, widely scattered, remained to carry on the ideals and teachings of their forbears. By intermarriage, a new race was rapidly developing, constituting the Jewish race of the present day. But this Jewish race was not of the pure blood of the Israelites; it was merely descended from them as a branch from a tree. The mystery of the youths who wandered far and wide remained unsolved until some years ago when the first clues to the solution of the mystery were found here in America.

#### ***The American Indian***

An eminent student of the life of the American Indians discovered some astonishing facts, which may some day tell a greater story than anyone has suspected. We know that the tribe or race commonly called the American Indians has been found to have existed in many parts of the Western world. We know also that this race of people is unique and unlike any other race known to man. While this race is divided into tribes and each tribe had a language that was almost totally different from that of an adjoining tribe, nevertheless, the racial characteristics and the many common bonds which united them proved that they all descended from one original race. Thus the Indians that Columbus met when he first landed in the Southern part of the American continent, and the Indians found later in Canada and on the shores of the Pacific in Central America, along the Ohio River and upper New York state, or in South America, were undoubtedly related to one branch of the human tree and had many customs and habits in common.

The great diversity in language, however, among these various tribes or



groups of Indians, kept the students of Indian life from ever attempting to compare those things which were common to all of them. When once this was broken, however, the revelations were startling. It was found, for instance, that among those tribes of Indians, separated by an entire continent, and who could never have had any communication with each other, and whose language and even general customs and habits were widely different, there were certain holidays, religious days, fete days, and Sundays which were common to all of them, even to those who lived in the south of the country and even in South America. This proved that, in the matter of religious holidays and astronomical holidays, they had a common understanding. Then it was found that in their religious ceremonies and in other ritualistic performances of a definite nature, there were other identities common to all of the tribes.

This proved at once that the essential points of their rituals and ceremonies had one original source, and that the modifications were due to environment, through changes, losses, and additions by newer generations, and through contact with other peoples. Then it was also found that certain words of a religious significance and certain mystical principles, and certain vowel sounds in their chants and mantras were identical in all of the tribes. This proved a common origin or one original source of these things.

#### ***Isra-el, a Keynote***

After all of these facts had been accumulated and carefully tabulated, the next point was to determine the source of these outstanding coincidences. You may be surprised to learn that these various points in holidays, rituals, vowel sounds, names, and ceremonies common to all of the Indian

tribes were identical with those practiced by the people of Isra-el.

Realizing that the American Indians could not have any intercourse in later years with the people of Palestine, Syria, and nearby countries, indicated some other method of contact. The study and examination of this problem required many years, but the ultimate conclusion was that the peoples of the Western world called the American Indians were direct descendants of those youths of Isra-el, who wandered from their native lands and eventually reached into foreign countries.

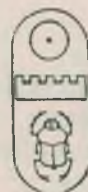
Further investigation has clearly indicated the possibility and probability of the American Indians being descendants of the so-called lost tribes of Israel. This being probable, we stand on the threshold of many other wonderful revelations, which will probably throw great light upon many mystical laws, and principles which the American Indians used so successfully, and which have always been a fascinating study for the people of the Western world. We may find, after all, that the reputed superstitious practices of the Indian medicine man were the same identical scientific and mystical laws used by the Essenes and other mystical brotherhoods in pre-Christian times.

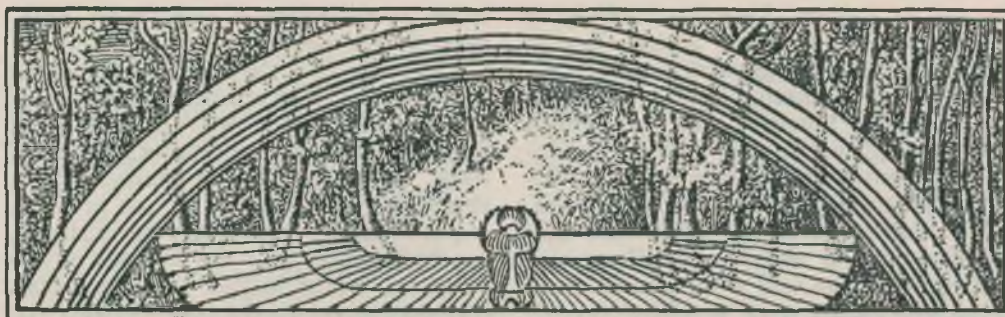
We may learn also that the many other wonderful scientific facts known to the American Indians were principles passed by word of mouth through various generations from the time of Moses to the present day. The Indian himself says little, not because he knows little, but because he knows much. In his silence and his reluctance to speak, we recognize a further exemplification of the ancient practices of the mystics to see all, hear all, know all, but say nothing. Some day the real story contained in the ancient mystical manuscripts will become known to the public at large and strange mysteries will be solved.



The criminal is the type of the strong man in unfavorable surroundings; the strong man made sick.

—F. W. NIETZSCHE





## About Silent Giving

By CAMP EZELL, F. R. C.

(Grand Councilor of AMORC for the Southwestern States)



Now, when the world is ill from the effects of strife, greed, and jealousy, is the time to employ the formula for giving that was taught by the Master Jesus during his ministry almost two thousand years ago.

Jesus taught and demonstrated a philosophy that healed the sick, restored irrational minds to normal thinking, imbued the multitudes with the doctrines of love, kindness, and fairness; and he taught "the few" *the secret of giving*.

The most concise definition of this rule is: Give in silence! These simple words constitute one of the most severe tests of a person's metal if he or she attempts to follow the formula.

The late Lloyd Douglas based one of his greatest novels, *Magnificent Obsession*, on this theme, and added much light to Jesus' admonition: "Go and tell no man!"

Every doctor, clergyman, metaphysician, or philanthropist who serves humanity will tell you that each time a service has been performed for someone, especially if performed secretly, the giver gains a new strength, and actually receives more than the one for whom the work was done.

This kind of work has no connection whatever with public charity—and in saying this, no disparagement is intended. Public charity is necessary as long as we have people who are ill,

mentally or physically, and have no means with which to help themselves.

But there is another kind of giving, which costs the benefactor nothing, yet is more difficult to distribute than large sums of money. It is lending the power of one's influence to another person in the form of words of encouragement, assisting him to gain a higher step in life than he has ever attained, helping him overcome habits that are deterring his progress, taking the time to explain a deeper philosophy to one who is dissatisfied with his thinking but is unable to climb to the next mountain peak because he does not know the way . . . doing these deeds, and keeping silent about them!

To remain silent includes our keeping in confidence the heartaches of the people we would assist. And this is most difficult to do. There are times when we feel that we could guide another person over a rocky road by telling how we helped Mr. So-and-So. But that would be breaking the rule of Silent Giving.

The benefactor has no right to relate the experiences of one person to another. After all, the acts of one's life belong to him . . . they constitute his make-up. And to tell the secrets someone has imparted to us in confidence is worse than going into his home, taking his possessions out on the street, and displaying them to those who pass.

If we are sincere in our desire to tell an unhappy person something that will help him cross muddy waters, the in-



spiring thought will come "from on high," if we only ask to be shown the way in which we can best serve.

This writer has seen the law in operation. It works. If we give courage, strength, spontaneity, to a person in distress, assist him to gain a new foothold on life, and tell no one about it, then as certain as the sun gives light, we will receive even more out of the transaction than did the one we helped. The Lord of this planet will not let us out-give Him!

For most practical results, there is a condition attached to this . . . the recipient must not pay you for what you have done. If he is grateful and desires to give in return, make this covenant with him: Ask that he do something of a similar nature for someone else, with the same stipulation—that it must be done in silence and without remuneration.

A movement of this kind, when it gains headway, forms a great chain, and every connecting link leads back to the one who started it. It is easy to see the tremendous power that one automatically derives from starting the simple, yet complex, act of giving in silence without expectation of reward.

This is the kind of giving that Jesus demonstrated and taught. It is true, he healed in the presence of the multitudes, and this is comparable to our public charity. The demonstrations created faith in the minds of those who beheld the works of the Master. But at every opportunity, he performed miracles for individuals and admonished them not to advertise the deed, but to "go and tell no man."

One should beware of the gift that is accompanied by an expectancy of reward. That is not a gift. It is a sale, or a trade. In giving according to the rules laid down by the Master Jesus, even the thought of sacrifice must be precluded, or else whatever service we may have performed falls into the category of self-elected martyrdom. Ostentation and self-pity divest a gift of its beauty and its effectiveness.

And, while I have spoken only of giving service which does not affect our pocketbooks, we must realize that it is just as incumbent upon us to help people financially, when there comes the

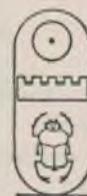
urge from within to do so, as it is to lend influence and enlightenment to those who are standing in darkness. The giving of money, also, must be done in silence in order to obtain the best results, both for the receiver and the giver.

There are many people of great wealth who contend that giving appreciable sums of money to persons of moderate means only makes potential beggars of them. This argument, from most of those who are able to give, is nothing more nor less than an excuse for them to hold tight to their possessions; they simply do not know how to give.

It is true that to give continually to a certain type of person a monthly stipulated amount of money to defray his expenses will cause him to use the donation as a sort of crutch. He will begin to lean on it and soon be unable to stand alone. Some people actually become beggars at heart. Such people need something else to go with the financial assistance: good counsel, help on spiritual unfoldment, and some knowledge of how to broaden their horizons. A mystically trained person is capable of supplying all of these.

But there are many persons who are far above the status of beggars, with lofty ambitions and with qualifications to carry their ideas to a successful fruition—if only they had some working capital. There are thousands of wealthy people who, in efforts to keep the government from taking a big slice out of their income (which they do not need), invest it in ventures that they know will not succeed. They hope that eventually the taxes will be lowered and they then will have added some property to their estates, which they can make "pay off." This type of person usually has no interest in furthering the development of a talented individual who lacks capital to materialize his projects.

Recently a friend told this story to me: He met a farmer in a far-away state who had lost a large sum of money during the depression. After the tide turned, he gained all his money back, and kept pyramiding his income until he had amassed a fairly large fortune. Yet he had never been outside



the county where he was born. My friend said to him: "Why don't you make a trip down to Texas and see the great farms, vast estates, industries, plains, deserts, mountains, rivers, and the beautiful Gulf of Mexico? It would make you very happy." The man replied: "Young man, I don't know of anything that makes me happier than saving money, and I'm doing that right here."

It is good to save money. But it is sinful to store it away and never use it for constructive purposes. It is just as harmful to one's personality to create a miser complex as it is to turn into a beggar.

When the Master Jesus told the rich man to give away his possessions, he knew that he was talking to a man who loved money more than he did humanity. Jesus had no need for that kind of worker.

Much of our great music, art, and literature of today never would have been produced had there not been wealthy patrons that helped struggling geniuses who had inspiration but no capital to develop their work.

Jesus' teachings on giving are well-worth contemplating, and there never has been a more propitious time than the present to put the principles he taught into execution.

Juvenile delinquency throughout the world is causing the concern of serious-minded people. A kindly word spoken to a boy or a girl who is about to make a misstep might be the means of changing his destiny from a life behind prison bars to one of constructive work.

All are not worthy of assistance; many people learn to sit back and expect help from others. But it is better to make a mistake now and then by giving to the wrong person than to hoard one's good ideas and money and never cause more light to shine in the life of someone else. The unworthy become just as hungry as the worthy, and—who are we to judge their worthiness?

There is no greater source of strength given to man by the law of compensation than that derived from silent giving, whether it be advice, recommendation for a position, money, or some words that will lead him to a philosophy or some study that will unfold his personality, and that is the greatest gift that can be bestowed by anyone. The mystic has this priceless treasure to offer those who are ready to receive it.

An ancient Chinese proverb says in substance: "He who carries another across the stream has himself arrived."



### AMORC INITIATIONS

CALIFORNIA, Los Angeles:	Hermes Lodge, 148 North Gramercy Place. <i>Sixth Temple Degree</i> , November 20, 8:00 p.m.
NEW YORK, New York:	New York City Lodge, 250 W. 57th St. <i>Sixth Temple Degree</i> , November 10, 8:00 p.m. <i>Seventh Temple Degree</i> , November 28, 3:00 p.m. <i>Eighth Temple Degree</i> , December 19, 3:00 p.m.
PENNSYLVANIA, Philadelphia:	Benjamin Franklin Lodge, 1303 W. Girard St. <i>Third Temple Degree</i> , December 12, 1954, 3:00 p.m. <i>Sixth Temple Degree</i> , January 23, 1955, 3:00 p.m. <i>Seventh Temple Degree</i> , February 27, 1955, 3:00 p.m.

(Mark these dates on your calendar if you are eligible.)





#### HIPPOPOTAMI POOL

In the arid areas of Kenya, East Africa, are found occasional pools of deep water fed by springs in which hippopotami congregate as shown above. The huge beasts weigh an average of three tons. Their skin is from 1½ to 2 inches thick. They graze along the riverbank, but being of a lethargic temperament, they remain partly submerged during the day. Though usually of a placid disposition, they will attack humans and easily upset quite large boats on a river or lake. Along the side of this pool are crocodiles which attack the young hippopotami whenever they can avoid the ferocious defense of the mothers.

*(Photo by AMORC)*



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: Ralph M. Lewis, F. R. C.—Imperator

## DIRECTORY

### AMERICAN LODGES, CHAPTERS, AND PRONAOI OF THE A. M. O. R. C.

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The *International Directory* listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the *Rosicrucian Digest*. The American and the International directories alternate monthly.

#### ALASKA

##### **Anchorage:**

Anchorage Pronaos. Joseph E. Maley, Master, P. O. Box 1404.

#### ARIZONA

##### **Phoenix:**

Phoenix Chapter, 1738 W. Van Buren St. Martha J. Wood, Master, 3612 N. 51st Pl.

##### **Tucson:**

Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall. Lucie S. Mellis, Master, 3008 E. Adams.

#### ARKANSAS

##### **Little Rock:**

Little Rock Pronaos. Robert K. Brown, Master, 3000 Fair Park Blvd.

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##### **Fresno:**

Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Ted R. Souza, Master, 3515 Home Ave.

##### **Long Beach:**

Abdiel Lodge, 2455 Atlantic Ave. Rolland Hillman, Master, 2708 Van Buren St.

##### **Los Angeles:**

Hermes Lodge, 148 N. Gramercy Pl., Tel. Hollywood 5-1230. R. A. Lashlee, Master, 149 N. Gramercy Pl.

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Oakland Lodge, 263 12th St. Roger Rush, Master, 3311 Kingsland Ave.

##### **Pacific Grove:**

Pacific Grove Pronaos. Wilhelmina I. Merbs, Master, 232 Pine Ave.

##### **Pasadena:**

Akhmaton Lodge, 20 N. Raymond Ave. Arthur H. Raymond, Master, 10012 Covert, Tujunga.

##### **Sacramento:**

Clement E. Le Brun Chapter, I.O.O.F. Bldg. Herman Leader, Master, 914 23rd St.

##### **San Diego:**

San Diego Chapter, 4567 30th St. Roland S. Fadden, Master, 321 Spruce St.

##### **San Francisco:**

Francis Bacon Lodge, 1957 Chestnut St., Tel. West 1-4778. Hazel Lehnher, Master, 2207 45th Ave.

##### **Santa Cruz:**

Santa Cruz Pronaos. Paul J. Veatch, Master, 115 Trinity St.

##### **Stockton:**

Stockton Chapter, 1345 N. Madison St. Chas. T. Bragg, Master, 1827 S. Grant St.

##### **Whittier:**

Whittier Chapter, 8315 S. Greenleaf Ave. Willis H. Garey, Master, 639 Dittmar Dr.

#### COLORADO

##### **Denver:**

Rocky Mountain Chapter, 1512 Gaylord St. Harvey Jordan, Master, 1446 Gilpin St.

#### CONNECTICUT

##### **Hartford:**

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Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Paul O. Plenckner, Master, 3600 Rhode Island Ave., Mount Rainier, Md.

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##### **Miami:**

Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Mrs. E. H. Smith, Master, 2222 N. W. 8th St.

##### **Tampa:**

Aquarian Chapter, 105½ Zack St. Thomas Holmes, Master, 407 Pennsylvania Ave., Clearwater, Fla.

#### HAWAII

##### **Honolulu:**

Honolulu Pronaos. Lili P. Berndt, Master, 4534 Kahala Ave.

#### IDAHO

##### **Boise:**

Boise Pronaos. A. W. Dawson, Master, 1111 N. 6th.

#### ILLINOIS

##### **Chicago:**

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Eugene P. Groot, Master, 5531 S. Kenwood Ave.

##### **Springfield:**

Springfield Pronaos. Charles K. Prichard, Master, 3023 Hoover Ave.

#### INDIANA

##### **Evansville:**

Evansville Pronaos. Allen Raymond Nevius, Master, 1955 Herbert Ave.

##### **Indianapolis:**

Indianapolis Chapter, 38 N. Pennsylvania St., Rm. 302. Lottie Davis, Master, 1038 N. Hamilton Ave.

##### **South Bend:**

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#### IOWA

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Davenport Pronaos. Leita H. Kaufman, Secretary, 1503½ Clay St.

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Des Moines Pronaos. Al Razor, Master, 3740 Vandalla Rd.

(Directory Continued on Next Page)

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Wichita Pronaos. Louis W. Wright, 1420 University.

## KENTUCKY

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Springfield Pronaos. Arthur H. Pratt, Master, 20 Kelly Place.

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**Minneapolis:**  
Essene Chapter, Dyckman Hotel, 27 S. 6th St. Jessie Matson, Master, 5301 Osseo Rd.

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Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Herman P. Saussele, Master, 1123-A Union Blvd.

## MONTANA

**Billings:**  
Billings Pronaos. W. D. Miller, Master, 3117 4th Ave., N.

## NEVADA

**Las Vegas:**  
Las Vegas Pronaos. William B. De Long, Master, Box 214.  
**Reno:**  
Reno Pronaos. W. W. Rhodes, Master, 1370 Charles Drive.

## NEW JERSEY

**Newark:**  
H. Spencer Lewis Chapter, 84 Clinton Ave. Frank Huber, Master, 508 Livingston St., Elizabeth, N. J.

## NEW MEXICO

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**New Rochelle:**  
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New York City Lodge, 250 W. 57th St. Marie C. Barron, Master, 21-63 Hazen St., Jackson Heights North, L. I.  
Booker T. Washington Chapter, 69 W. 125th St. Harold A. Jackson, Master, 115 W. 121st St.  
**Rochester:**  
Rochester Chapter, Hotel Seneca. Arthur C. Weren, Master, 2147 Ridge Rd., W.  
**Syracuse:**  
Syracuse Pronaos. Bert Coleman, Master, 327 Wadsworth St.

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Cincinnati Chapter, 906 Main St., Rm. 202. Andrew Pulskamp, Master, 4651 Glenway Ave.  
**Cleveland:**  
Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. William R. Morran, Master, 1281 W. 104th St.  
**Columbus:**  
Helios Chapter, 697 S. High St. Pauline W. Doersam, Master, 1139 S. Miller Ave.  
**Dayton:**  
Elbert Hubbard Chapter, 15 S. Jefferson St. George E. Meeker, Master, 709 W. Race, Troy, Ohio.  
**Youngstown:**  
Youngstown Chapter, 301 E. Wood St. Phyllis Cassetto, Master, 110 Calvin St.

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**Oklahoma City:**  
Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. R. D. Whitaker, Master, 1732 Linwood.  
**Tulsa:**  
Tulsa Chapter, 15 W. 13th St. Ava L. Stewart, Master, 1633 S. Boulder.

## OREGON

**Portland:\***  
Enneadic Star Lodge, 2712 S. E. Salmon. Frank T. McCue, Master, 1121 N. Jantzen Ave.  
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